

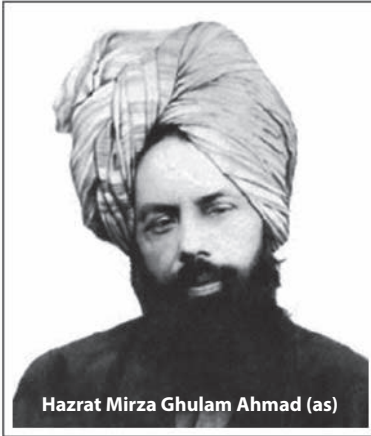
In the Latter Days, the sun shall rise from the West (The Holy Prophet Muhammad (sa))



## Prophet Muhammad (sa): A Universal Role Model

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# The Ahmadiyya Muslim Community



Hazrat Mirza Ghulam Ahmad (as)



AHMADIYYA  
MUSLIM COMMUNITY

*United States of America*

The Ahmadiyya Muslim Community is a religious organization, international in its scope, with branches in Africa, North America, South America, Asia, Australia, and Europe. The Ahmadiyya Muslim Community was established in 1889 by Hazrat Mirza Ghulam Ahmad (as) (1835-1908) in Qadian, a small and remote village in the Punjab province of India. He claimed to be the expected reformer of the latter days, the Awaited One of the world community of religions (the Mahdi and Messiah).

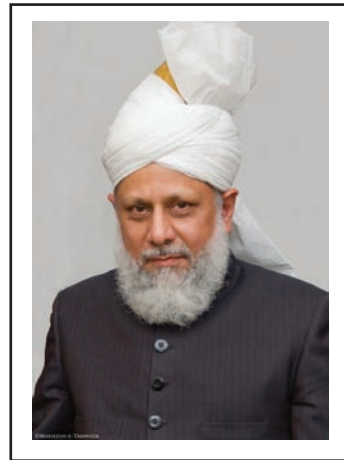
The Movement he started is an embodiment of the benevolent message of Islam: peace, universal brotherhood, and submission to the Will of God in its pristine purity.

Hazrat Ahmad (as) proclaimed in the commentary of the Verse 6 of Chapter 98 of the Holy Qur'an: "[Islam] is the religion of the people of the right path." The Ahmadiyya Muslim Community was created under divine guidance with the objective to rejuvenate Islamic moral and spiritual values. It encourages interfaith dialogue, diligently defends Islam and tries to correct misunderstandings about Islam in the West. It advocates peace, tolerance, love and understanding among followers of different faiths. It firmly believes in and acts upon the Qur'anic teaching:

"There is no compulsion in religion" (The Holy Qur'an: 2:257).

The Ahmadiyya Muslim Community strongly rejects violence and terrorism in any form and for any reason.

The Community has been led by the elected successors of Hazrat Ahmad (as). The present Head of the Community, Hazrat Mirza Masroor Ahmad, was elected in 2003. His official title is Khalifatul-Masih V or Fifth Successor of the Promised Messiah (as).



Hazrat Mirza Masroor Ahmad,  
Khalifatul-Masih V (aba)

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The views and opinions expressed by individual contributors in this publication do not necessarily reflect the views of the Ahmadiyya Muslim Community, USA.

Dr. Mufti Muhammad Sadiq (ra) was the first Ahmadi Muslim missionary to arrive in America in 1921. He founded the *Muslim Sunrise*, which stands today as the longest running Muslim publication in America. The magazine seeks to open discussions on Islam and topics relating to religion in general. It highlights the role of Islam in an ever-changing global society. It provides a platform for public opinion on contemporary issues and presents their solutions from an Islamic perspective.

The *Muslim Sunrise* welcomes letters to the Editor, questions, and submissions.

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Muslims follow the name of God's prophets with the prayer '*Alaihis-Salam* or 'may peace be upon him,' and for the Holy Prophet Muhammad, *Sallallahu 'Alaihi Wa Sallam* or 'may peace and blessings of God be upon him.' Companions of prophets and righteous personalities who have passed away are saluted by *Radiyallahu 'Anhu/a* or 'may God be pleased with him/her.' While such salutations sometimes are not set out in the text in order to facilitate reading, we encourage readers to offer these prayers as if set out in full.

## Acronyms for salutations used in this publication

- sa: Sallallahu 'Alaihi Wa Sallam (peace and blessings of Allah be upon him)  
as: 'Alaihis-Salam (may peace be upon him)  
ra: Radiyallahu 'Anhu/'Anha (may Allah be pleased with him/her)  
rh: Rahimahullahu Ta'ala (may Allah shower His mercy on him)  
aba: Ayyadahullahu Ta'ala Bi-Nasrihil-'Aziz (may Allah support him with His mighty help)

Verse numbers in the references from the Holy Qur'an count Tasmiya at the beginning of a chapter as the first verse.

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# FROM THE HOLY QUR'AN

Muhammad is the Messenger of Allah. And those who are with him are hard against the disbelievers, tender among themselves. Thou seest them bowing and prostrating themselves in Prayer, seeking grace from Allah and His pleasure. Their mark is upon their faces, being the traces of prostrations. This is their description in the Torah. And their description in the Gospel is like unto a seed-produce that sends forth its sprout, then makes it strong; it then becomes thick, and stands firm on its stem, delighting the sowers — that He may cause the disbelievers to burn with rage at the sight of them. Allah has promised, unto those of them who believe and do good works, forgiveness and a great reward.

The Holy Qur'an (9: 24)

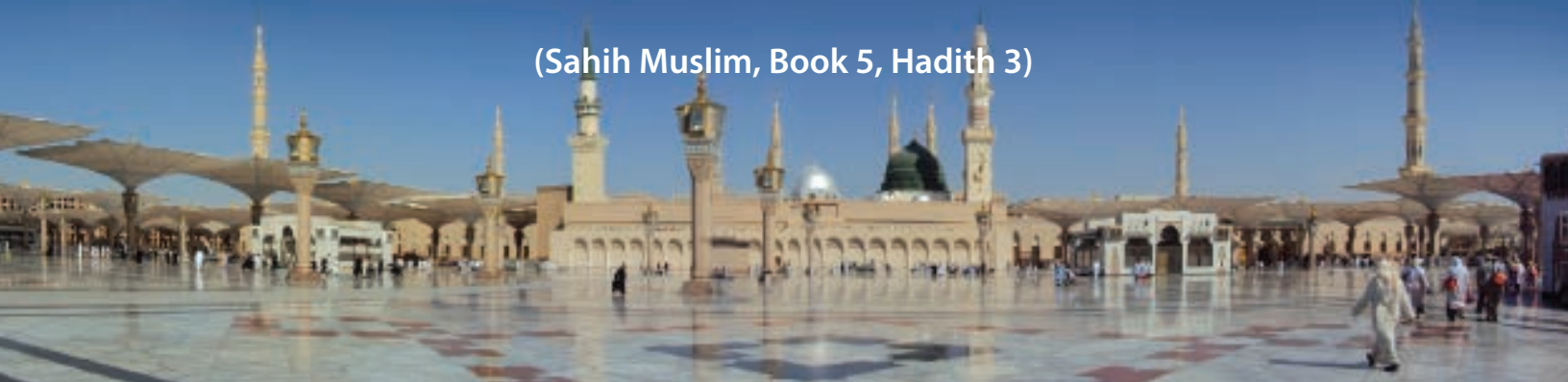
مُحَمَّدٌ رَسُولُ اللَّهِ ۚ وَالَّذِينَ مَعَهُ  
أَشِدَّاءُ عَلَى الْكُفَّارِ رَحِمَاءُ بَيْنَهُمْ  
تَرَهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ  
اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ  
مِّنْ أَثَرِ السُّجُودِ ۚ ذَٰلِكَ مَثَلُهُمْ فِي  
التَّوْرَةِ ۖ وَمَثَلُهُمْ فِي الْإِنْجِيلِ ۖ  
كَزَّرِيعٍ أَخْرَجَ شَطْئَهُ فَآزَرَهُ  
فَأَسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سَوْقِهِ يَعْجِبُ  
الرَّاعِ لِيَغِيظَ بِهِمُ الْكُفَّارَ ۚ وَعَدَ اللَّهُ  
الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ  
مَغْفِرَةً وَأَجْرًا عَظِيمًا ۝

## SAYING OF THE PROPHET MUHAMMAD (sa)

Narrated by Jabir bin Abdullah (May Allah be pleased with him):

The Prophet of Allah (May peace and blessings of Allah be on him) said: I have been granted five [distinctions] which none of the prophets was granted before me. [Firstly] I have been reinforced with awe extending as far as a month's journey, [secondly] the entire earth has been made for me a mosque and a means of purity, [thirdly] the booty of war has been made lawful for me; it was never made lawful for anyone before me; [fourthly] I have been granted the honor of intercession with the Lord [and fifthly] while Prophets [before me] were commissioned to their particular people, I have been sent to the entire mankind.

(Sahih Muslim, Book 5, Hadith 3)



# EDITORIAL

## APRIL 2022

The Holy Prophet of Islam, Muhammad (sa), lived an exemplary life not only for his followers but also as a role model on a universal scale for all humanity. He was an orphan at birth, never attended any school to learn how to read or write, and yet, before passing away at the age of sixty-three, he had become both the spiritual and secular leader of almost all of Arabia. Over time, the religion of Islam that he had established spread with incredible speed and it remains the fastest-growing religion globally. His followers also instituted a secular empire unparalleled in history. Presently, he has more than 1.9 billion followers, and they are in the majority in at least fifty countries.

Prophet Muhammad (sa) was a family man who lived an extremely simple life and a leader who faced tremendous atrocities at the hands of his opponents. Attempts were hatched to murder him, and he had to leave his hometown. In exile, the enemy followed; he and his followers had to face many deadly battles. In the end, he returned to his hometown victoriously with ten thousand of his followers. Instead of seeking revenge, he pardoned even his most bitter enemies and won them over with love and mercy.

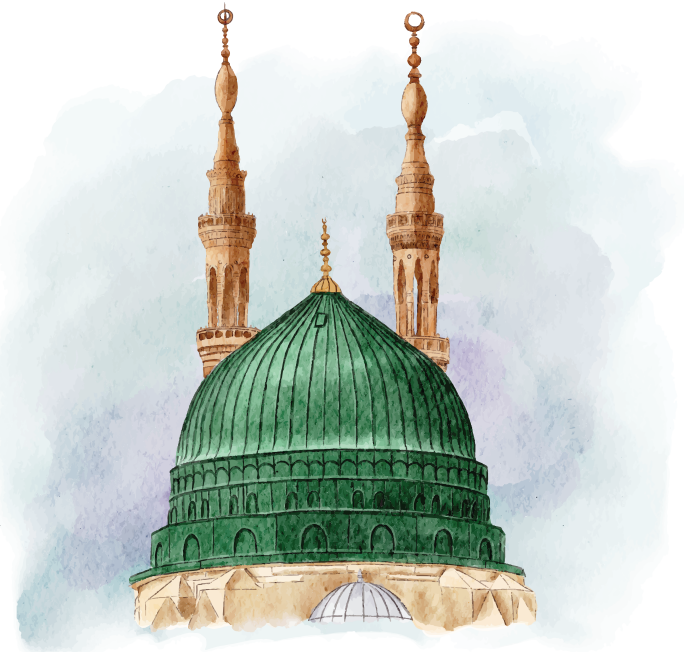
God revealed the Holy Qur'an to the Prophet Muhammad (sa) over a period of twenty-three years, and he acted upon its commandments so meticulously that he was known as the Qur'an personified. He believed in the Unity of God and worshipped Him day and night. He invited the Arab pagans who used to worship various other gods and goddesses not to associate anyone with the one true God. And he succeeded in his mission during his lifetime. He was enabled to guide and to ensure that his followers learned to live according to the teachings of the Holy Qur'an; he brought about a moral, ethical and spiritual revolution. He remained

fully steadfast in the face of lethal and unrelenting adversity. He helped the poor and all those mistreated by arrogant and cruel Arabs of his time. His beneficiaries included women, neighbors, needy relatives, and afflicted natives.

Out of the numerous exceptional features of his character as a universal role model, constraints of space allow us to select only a few to share with you; We hope you will enjoy reading the articles and will send us your feedback.

With best regards,

Mubasher Ahmad  
Editor-in-Chief



# IN THE WORDS OF THE PROMISED MESSIAH(as)

## Divine Support for the Holy Prophet (sa)

Hazrat Mirza Ghulam Ahmad of Qadian  
(may peace be upon him)

Is it not a matter for wonder that a poor, powerless, helpless, and unlearned orphan who was alone at a time when every people possessed a plenitude of financial, military, and intellectual means brought such bright teaching that he silenced everyone with his conclusive arguments and clear proofs? He pointed out the mistakes of those who were claimed as great philosophers. He exhibited such power that he pulled down rulers from their thrones and put poor people on them in their place. If this was not Divine support, then what was it? Can anyone overcome the whole world in reason, knowledge, strength, and force without Divine support? Who was with the Holy Prophet [peace and blessings of Allah be on him] when he first announced to the people that he was a Prophet? Did he possess the treasury of any king relying on which he took on the whole world as his opponents, or had he at his disposal a force relying on which he had become secure against the attacks of kings? Our opponents know that the Holy Prophet [peace and blessings of Allah be on him] was at that time alone and helpless and without any means. It was only God, Who had created him for a great purpose, Who was with him and was his sure support (1).



Hazrat Mirza Ghulam Ahmad of Qadian,  
The Promised Messiah and Mahdi (as)

### Reference:

1. Mirza Ghulam Ahmad, The Essence of Islam, Vol I, pp 307-308 [Brahin-e-Ahmadiyya, Ruhani Khaza'in, Vol. 1 pp. 119-120]

**If you desire that God should praise you;  
Become a true admirer of Muhammad (sa).  
If you desire a proof of his truthfulness, become his lover;  
Muhammad himself is the proof of Muhammad.**

(Mirza Ghulam Ahmad, A'ina Kamalat-e-Islam, Ruhani Khazain Voume 5, page 946)



# The virtue of humility and humbleness

## Friday Sermon of January 2, 2004

Hazrat Mirza Masroor Ahmad,  
Khalifatul-Masih V (aba)



Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (aba) delivered the Friday Sermon on January 2, 2004, about the virtue of humility and humbleness. Having recited verse 64 of Surah Al-Furqan (1) that illustrates one attribute of the servants of the Gracious God as that of humility, Huzoor (aba) further elucidated the merits of this quality through Ahadith and various writings of Hazrat Mirza Ghulam Ahmad, the Promised Messiah, and Mahdi (as).

Hazrat Mirza Masroor Ahmad (aba) expounded that the Holy Prophet Muhammad (sa) was the most excellent embodiment of humility in spite of the lofty spiritual status that Allah, the Exalted had bestowed on him. His teachings are replete with adopting humbleness; he enjoined that one should adopt humility to such an extent that none would feel pride over another. Having declared that he was the Chief among all mankind he asserted that he had no sense of pride in it, he enjoined that whoever adopts humility for the sake of Allah is elevated by God and that this is done in corresponding degrees to the measure of humility one observes. The Holy Prophet (sa) enjoined that Allah would grant one who chooses to forsake fine clothes only for the sake of humility, regardless of being able to afford them, the choice to select a "garment of Iman (belief)" of their liking. With reference, Hazrat Mirza Masroor Ahmad (aba) commented on the unfortunate custom of spending excessive amounts on clothes by women, in particular during weddings. He admonished against the sheer squander in this and counseled Ahmadi

Muslim women to refrain from such practices. Hazrat Mirza Masroor Ahmad (aba) recounted that the humbleness of the Holy Prophet (sa) was such that he had said that it is not one's deeds that lead one to Paradise, and most humbly he included his own blessed self in the matter of being granted Paradise only by the grace of Allah's covering and shielding and not by virtue of his noble deeds.

Hazrat Mirza Masroor Ahmad (aba) said that Hazrat Mirza Ghulam Ahmad, the Promised Messiah, and Mahdi (as) explained that if one wished to seek God one should look into the heart of the meek and the humble. He enjoined love and kindness towards all. Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (aba) further said that in the current era the Promised Messiah (as) gained exemplary humility by means of his utmost sincere devotion and subservience to the Holy Prophet (sa), and in turn, he taught this virtue to his Community.

Hazrat Mirza Masroor Ahmad (aba) said the individual or communal advancement of the community of the Promised Messiah (as) lies in humility; Hazrat Mirza Ghulam Ahmad, the Promised Messiah, and Mahdi (as) had received through a Divine revelation proclaiming: "He is pleased with your humble ways" (2).

Hazrat Mirza Masroor Ahmad (aba) related a few Urdu verses of poetry composed by the Promised Messiah (as) depicting the virtue of humbleness. Below is an



English rendering of three couplets (3):

O worm of dust! Abandon pride and arrogance  
Greatness only befits the Lord God, Jealous for His Honour.

Think of yourself as inferior to everyone else  
Perchance, thereby, you may enter the Place of Union.

Abandon pride and arrogance, for in this indeed is  
taqwa [righteousness];

Become dust, for in this is God's pleasure indeed.

Summarizing an excerpt of the Promised Messiah (as)  
regarding ways and means of adopting humility,  
Hazrat Mirza Masroor Ahmad (aba) said one needs to  
love in response to hatred, one requires to forgive and

cover other's faults, one needs to ever try and purify oneself and engage in self-analysis, hurt no one with one's words, respect one and all and inculcate the habit to saying Assalamo Alaikum (peace be on you). Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (aba) said this was very difficult feat and cannot be achieved without the Grace of Almighty Allah.

Hazrat Mirza Masroor Ahmad (aba) prayed that Allah may enable all of us to act upon this guidance.

In conclusion, Hazrat Mirza Masroor Ahmad (aba) reciprocated New Year felicitations to those who had sent him good wishes, and also to others. He wished the entire Ahmadiyya Muslim Community a happy new year.

## References:

1. The Holy Qur'an (25:64)
2. Mirza Ghulam Ahmad, Tadhkirah (English translation), Third Edition [revised], Published in the UK in 2018, Page 964
3. Mirza Ghulam Ahmad, "Help of God," Barahin-e-Ahmadiyya, Part V, Published in the UK: 2018, Page 26

# Inviting Others Towards God

Mohammad Zabih Jehlumi

Almighty Allah commanded the Holy Prophet (sa): "Recite thou in the name of thy Lord Who created, created man from a clot of blood, Recite! And thy Lord is the Most Beneficent, Who taught man by the pen, taught man what he knew not" (1).

Muslims are all too familiar with these verses of the Holy Qur'an as they were the first verses revealed to the Prophet Muhammad (sa). The fact that these verses were chosen as the first verses to be revealed was not a coincidence, rather it was the Divine plan of Allah, the Almighty. The Arabic word "Iqra" is translated as "recite," however, its other meanings are: read, convey, proclaim, or collect. Thus, the use of this word by Almighty Allah indicated to the Holy Prophet (sa) that these words being revealed to him were not only for him to recite and collect, but also for him to convey to others. This was the beginning of the revelation of the Holy Qur'an, which spanned over 23 years, and it was also the inception of Islam. These verses were of utmost importance and set the tone from the start that the Holy Prophet (sa) was to proclaim the unity of the living God, who created everything and who, by giving them wisdom, exalted humans over all creation.

Is spreading God's word different from marketing a product or service? Granted, spreading God's word is for a higher and infinitely more noble cause, however, is it that different than marketing or advertising a product or service with the intended result of facilitating a transaction in which someone is selling, and someone is buying? Some say that religion is the greatest 'product,' if one may even refer to it as such, ever invented: "The best products address real problems. And religion addresses some of life's most complex problems. Religion gives people a path to follow — whether to heaven, reincarnation, enlightenment, or somewhere else. It provides something to believe in that's greater than oneself and an external source of love and truth. Those are incredibly strong value propositions (if you buy them)" (2).

One could have a lifesaving product or service, but without sophisticated and targeted advertising the product or service may never reach its intended recipient. In fact, everything that we buy is usually, even if it's a necessity, brought to our attention through some sort of advertisement. Marketing and advertising have become ubiquitous on television, radio, billboards, social media, etc. Furthermore, no matter where one lives, one cannot escape it as the world has become a global village and marketing has no boundaries. According to an article by Brad Adgate published in Forbes magazine, three prominent global advertising agencies (Magna, Zenith, and GroupM) forecast the US ad market for 2022 to exceed \$300 billion and the global ad market to exceed \$700 billion (2). Companies spend astronomical dollar amounts on advertising because they understand its powerful purpose and its return on investment. Advertising is not a guessing game, rather it is a sophisticated and scientific approach to identifying the intended audience for a particular product or service. "There's no denying that the questions answered by religion are much greater than those answered by most tech products. In the grand scheme of things, "How do I automate my marketing emails?" is trivial compared to "What am I doing with my life?" (3).

Now, I come back to my question: Is spreading God's word any different than marketing a product or service? In this regard, the Promised Messiah, Hazrat Mirza Ghulam Ahmad (as), stated: "To take Bai'at (pledge of initiation) means handing over your life to Almighty Allah. It means, today we have sold our life to Almighty Allah" (4). Spreading the word of God serves a much higher purpose than selling goods. By giving others the message of Islam, you are essentially asking them to participate in a transaction; if they accept God's word, they are expected to sell their souls.

As Ahmadi Muslims, we have all heard about the condition of the Holy Prophet Muhammad (sa) after

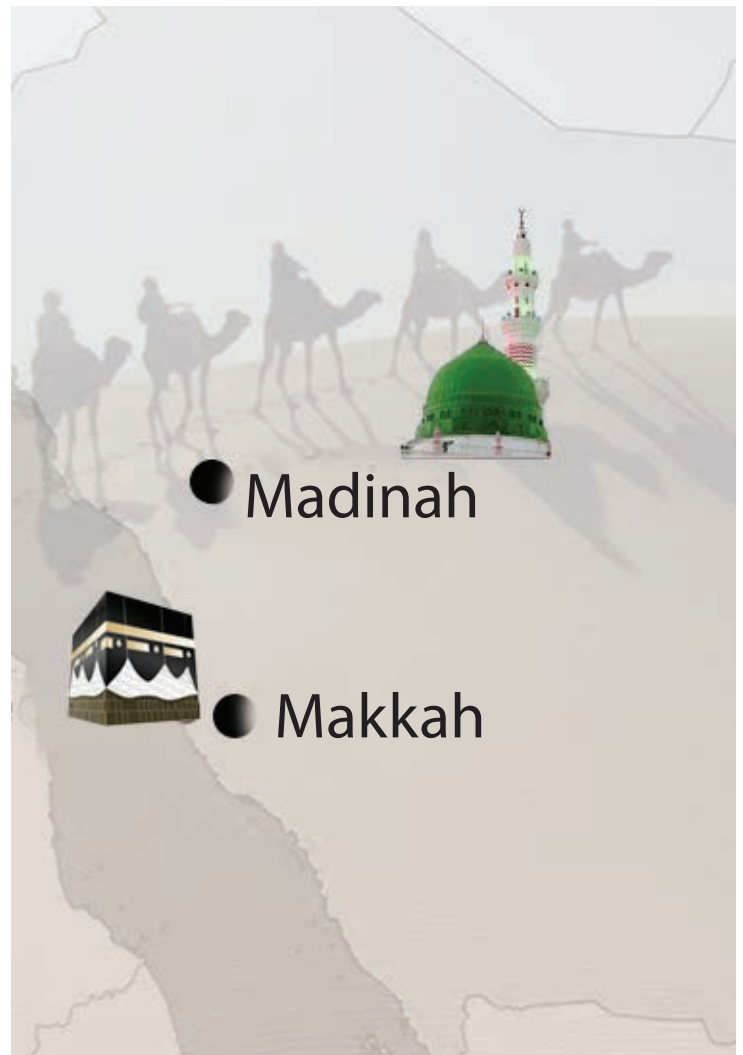


receiving the first revelation from the Almighty Allah through the angel Gabriel. He was shaken to the core, so much so that he thought his life was in danger. He initially shared his experience only with his beloved wife, Hazrat Khadijah (ra), who without a doubt knew that her husband was telling the truth and that God had indeed spoken to him. Now, try to imagine the immense pressure that was put on the shoulders of the Holy Prophet (sa). Not only was he surely petrified by this visit from an angel, but he was also told that he was the Messenger of Allah. He was tasked to bring mankind back to the worship of the One God.

The question arises, how would one convey this message to others without sounding insane or deranged? Furthermore, how would a person go about spreading this message on his own? There were no television, radio, or social media outlets; even travel was arduous and time-consuming. In this regard, Hazrat Mirza Bashir Ahmad (ra) writes: "Now that the disposition of the Holy Prophet (sa) had settled and calmed, he began to invite people to the Unity of God, the Most-High, and propagated teachings against polytheism. In the beginning, the Holy Prophet (sa) did not preach his mission openly; rather, he began this process with extreme secrecy and kept his teachings confined to his close circle of friends" (5). In current-day marketing terms, this would be considered your warm market, people whom you know well and who know whether you are an honest and trustworthy person. Hazrat Mirza Bashir Ahmad (ra) further writes: "In the beginning, the Holy Prophet (sa) primarily kept his preaching secret for approximately three years. As such, in this era, there was no specific center where the Muslims could gather. Rather, the Holy Prophet (sa) would meet seekers of truth who would come as a result of his preaching endeavors and other Muslims to his home or in the outskirts of town. This secrecy was maintained to the extent that, at times, even Muslims themselves remained unaware of the faith of one another" (6). Until then, mostly young, uninfluential people, and slaves had accepted Islam; the new religion of Islam and its Prophet were mocked, but not perceived as a threat. In the fourth year of his prophethood, Allah Almighty commanded: "O Prophet! Declare openly that with which thou art commanded" (7). Upon hearing this, the Holy Prophet (sa) openly invited all tribes of Quraish residing in Makkah (formerly transliterated 'Mecca') to worship the one and only God

and abandon their polytheistic ways. The Prophet (sa) was also commanded to give the message to his close relatives. Soon the Prophet (sa) felt the need to establish a center where Muslims and other seekers of truth could meet and learn; this center was known as "Dar-e-Arqam" (The House of Arqam). For the next three years, this house would serve as the center for Muslims in Makkah. It was not until opposition in Makkah grew significantly that the Prophet (sa) decided to convey the message of Islam to the city of Ta'if; however, there he was met with severe opposition and was even physically assaulted and ousted from the city. The Prophet (sa) prayed for the people to be spared as their future generations might accept his message.

Over the coming years, the message of Islam would spread to the city of Madinah as a result of the migration of Muslims from Makkah to Madinah. As the Prophet (sa) had left Makkah and was no longer restricted from preaching openly, Islam started to grow





rapidly throughout Arabia. Along with conveying Islam's message to others, the Prophet (sa) took great care in the spiritual upbringing of his companions (ra), as well as all those that joined him. To leverage the knowledge he had passed on to his companions, he sent his learned companions to preach the message of Islam far and wide. The religion of Islam started to flourish in Arabia in the lifetime of the Prophet (sa); however, the Prophet (sa) did not stop there. He sent letters to many rulers and leaders around the world inviting them to accept Islam, including the Eastern Roman Emperor Heraclius, Khosrow II of Persia, the Ethiopian/Abyssinian King Negus Armah, and Cyrus of Egypt.

The Holy Prophet Muhammad (sa) fulfilled this tremendous responsibility of conveying the message of Islam to the world. He was forty years old when he received the first revelation and spent the rest of his life fulfilling the commandment of Allah. Perhaps the following description of the personality of the Holy Prophet by Sir William Muir will help shed some light on how or why Prophet Muhammad (sa) was so successful: "A remarkable feature was the urbanity and consideration with which Muhammad treated even the most insignificant of his followers. Modesty and kindness, patience, self-denial, and generosity,

pervaded his conduct and riveted the affections of all around him. He disliked to say "No." If unable to answer a petitioner in the affirmative, he preferred silence. He was not known ever to refuse an invitation to the house even of the meanest, nor to decline a proffered present however small. He possessed the rare faculty of making each individual in a company think that he was the favored guest. If he met anyone rejoicing at their success he would seize him eagerly and cordially by the hand. With the bereaved and afflicted he sympathized tenderly. Gentle and unbending towards little children, he would not disdain to accost a group of them at play with the salutation of peace. He shared his food, even in times of scarcity, with others, and was sedulously solicitous for the personal comfort of everyone about him. A kindly and benevolent disposition pervaded all those illustrations of his character" (8).

The life of the Holy Prophet (sa) and his legacy can be summed up with the following verse of the Holy Qur'an: "And who is better in speech than he who invites men to Allah and righteous deeds and says, 'I am, surely, of those who submit?'" (9).

## Reference:

1. The Holy Qur'an (96:2-6)
2. [https://medium.com/@Julia\\_Lipton/was-religion-the-greatest-product-ever-invented-30541949a5a4](https://medium.com/@Julia_Lipton/was-religion-the-greatest-product-ever-invented-30541949a5a4) [Accessed: February 20, 2022]
3. <https://www.forbes.com/sites/bradadgate/2021/12/08/agencies-agree-2021-was-a-record-year-for-ad-spending-with-more-growth-expected-in-2022/?sh=597c4cac7bc6> [Accessed February 7, 2022]
4. Mirza Ghulam Ahmad, Malfuzat, Vol. 7, pp. 29–30
5. Mirza Bashir Ahmad, M.A., The Life and Character of the Seal of Prophets, Vol. 1, p. 171
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# Reform of Ethical and Moral Values

Hafiza Afia Naseer

Among the matters that cannot be regulated by the government are ethical and moral values. These ethical and moral values cannot be forced by law on people; they can only be realized through individual and collective awareness and education. Ethical and moral values are derived foremost from religion. Punishing someone for failing to meet specific ethical standards is impossible because standards differ from person to person due to differences in religion, culture, and so on. These values contribute to the formation of a healthy and disciplined society. Any country's rules can only be followed if one has strong ethical and moral values. Our behavior demonstrates our loyalty to our country and reflects our ethical and moral values.

It is worth noting that the Prophets of God play a vital role in ethical and moral reformation. Whenever a prophet has appeared, we see that the world has changed for the better. The religion of Islam is critical in setting specific standards. By studying the life of the Holy Prophet Muhammad (sa), we see practical examples that we can follow to achieve a fulfilling life. The teachings of Islam are a source of motivation to acquire and practice ethical and moral values. The Promised Messiah, Hazrat Mirza Ghulam Ahmad (as), writes that, according to the Holy Prophet Muhammad (sa), the fact that the teachings of Islam have been given the highest status among all prophets by Allah has shown us the highest moral standard. His teachings cover all of the laws that must be followed to live a healthy and happy life (1). Morality begins with our intentions, and Islam focuses on finding purity through intentions.

Islam emphasizes moral values so that it has a profound impact on people. Islam addresses immorality in society to treat a problem before it even appears. When we receive a favor or assistance from someone, we are taught to say "thank you." Islam emphasizes the importance of this matter, stating that a person who is not thankful to others is not grateful

to God. One of the essential obligations of every Muslim is to thank God. This shows that we can only be grateful to God if we are thankful to others.

This also implies that when we express gratitude to others, we should do so from the bottom of our hearts, and it should be reflected in our every action and word. This promotes healthy connections in society and harmony because being thankful to others inspires others to do the same. The following Hadith (saying of the Prophet (sa)) emphasizes the importance of morality: "The heaviest thing which will be put on the believer's scale (on the Day of Resurrection) will be good morals" (2).

The Holy Prophet (sa) established rules for every aspect of life, such as the standard of conducting business, the etiquette of meeting others, of family life and of eating and drinking. The Qur'an instructs us to act in specific ways in various situations, such as when interacting with our parents: "Thy Lord has commanded, 'Worship none but Him and show kindness to parents. If one of them attain old age with thee or both of them, never say unto them any word expressive of disgust nor reproach them, but always address them with excellent speech'" (3). This commandment outlines the moral standard that should be followed in treatment of elderly parents, and it helps to build a disciplined and healthy lifestyle that begins at home.

The Islamic teachings brought by the Holy Prophet (sa) also established ethical and moral reformation standards. The Holy Qur'an says: "Proclaim! And thy Lord is Most Generous, Who taught by the pen. Taught man what he knew not" (4). Education and seeking knowledge of all kinds are considered vital in Islam because they allow us to reform ourselves intellectually, ethically and morally, in turn affording us opportunities to impart knowledge to others too. Islam's teachings are founded on equality, fairness, justice, and freedom of speech, contributing to high moral standards.

One Hadith from the Holy Prophet (sa) instructs all Muslims not to harm anyone in any way: "Abdullah Bin Amr Bin al-As is reported to have said: "Verily a person asked the Messenger of Allah, who amongst the Muslims was better. Upon this, [the Holy Prophet] remarked: 'From whose hand and tongue the Muslims are safe'" (5).

By following this injunction, everyone feels safe, and their rights also are protected.

On several occasions, the Qur'an discusses moral standards, such as: "And hasten to forgiveness from your Lord and for Paradise as wide as the heavens and the earth, prepared for the pious. Those who spend [in the cause of Allah] in prosperity and adversity, who restrain anger and who pardon the people, and Allah loves doers of good. And those who, when they commit any sexual immorality or wrong themselves [by transgression], remember Allah and ask forgiveness for their sins, and who can forgive sins except Allah? And [those who] do not persist in what they have done while they know" (6).

The blessed companions of the Holy Prophet (sa) practiced morality to the highest degree, just as he taught them. The first example is of Hazrat Abu Bakr Siddiq (ra), the first Caliph of Islam. Reiterating instructions of the Holy Prophet (sa) about Jihad, he told his military commanders: "Stop, O people, that I may give you ten rules for guidance on the battlefield: Do not commit treachery or deviate from the right path; You must not mutilate dead bodies; do not kill women, children, or aged men; do not cut down fruit trees; do not destroy inhabited areas; do not slaughter any of the enemies' sheep, cow, or camel except for food; do not burn date palms, nor inundate them; do not embezzle [e.g., no misappropriation of booty or spoils of war] nor be guilty of cowardliness. You are likely to pass by people who have devoted their lives to monastic services; leave them alone" (7).

The second example is "The Treaty of Umar," which is a law enacted by the second Caliph of Islam, Hazrat Umar Farooq (ra), to protect the rights of Jews and Christians (8). Another example of the standard of obedience by the companions of the Holy Prophet (sa) was when they heard that alcoholic beverages were prohibited, the companions instantly spilled the wine,

and it is narrated that wine was flowing in the street of Madinah (9).

Islam defined rules of inheritance, rights of women, elderly, children, animals, minorities, and many other rights that had previously not been described in detail, if at all. These laws were created by the Holy Prophet (sa) under Divine guidance. He put these laws into practice, which had never been discussed in any scripture before incorporating Islamic teachings into all aspects of one's life, resulting in a peaceful society based on excellent moral values.

Ethical and moral values play an essential role in bringing harmony to society, helping human beings to flourish in every way. Some practices, such as decision-making consultations and democracy, are now considered the central pillar of an advanced society. Ethical and moral reformation demonstrates the people's intelligence and sensitivity to establishing a just and righteous society. Around 1,500 years ago, the Holy Prophet (sa) established a tremendous ethical and moral reformation, from which the larger world population is still benefitting.

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# Helping those in Need and Promoting Social Justice

Masood Ashraf

Throughout his life, the Holy Prophet Muhammad (sa) emphasized the importance of equality, fairness, and of helping those in need. Regardless of an individual's background or situation, the Holy Prophet (sa) always made sure to take every measure to relieve the suffering of others (1). In regards to this matter, the Holy Qur'an says: "So give to the kinsman his due, and to the needy, and to the wayfarer. That is best for those who seek the favor of Allah, and it is they who will prosper. Whatever you pay as interest that it may increase the wealth of the people, it does not increase in the sight of Allah; but whatever you give in Zakat seeking the favor of Allah, it is these who will increase their wealth manifold" (2).

The Holy Prophet (sa) encouraged the practice of helping those in need, the poor and the weak in society through the giving of alms, charity work, and through fervent prayers throughout his lifetime. He taught that these actions to help those in need are pleasurable in the eyes of Allah, the Almighty, and a necessity for us as humans to fulfill the rights of others. It is through the helping of others that one can realize a stronger love for God. The Holy Prophet (sa) taught that one could love his Creator by first loving one's fellow beings, and is reported to have said: "If any Muslim clothes a Muslim when he is naked, Allah will clothe him with some green garments of Paradise; if any Muslim feeds a Muslim when he is hungry, Allah will feed him with some of the fruits of Paradise; and if any Muslim gives a Muslim drink when he is thirsty, Allah will give him some of the pure wine which is sealed to drink" (3). There are numerous examples throughout the life of the Holy Prophet (sa) supporting the practice of helping and fulfilling the needs of others through forgiveness and giving.

On one occasion, there was a starving man named Abbad bin Shurahbil who entered an orchard to feed himself with the fruits. Later he was stripped of his clothes and beaten by the orchard owner for entering the orchard with the intent to eat the fruit. It is reported that Abbad bin Shurahbil said: "I suffered from hunger during a drought, so I went to one of the farms in

EQUALITY  
FAIRNESS  
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Al-Madinah, I rubbed an ear (of grain) and ate from it, and carried some in my garment. The owner of the farm came and hit me and took my garment. I came to the Messenger of Allah and told him. He said to him (owner): 'You did not teach him while he was ignorant, nor did you feed him while he was hungry,' He ordered him to return my garment, and give me a Wasq (4) or half a Wasq of food" (5).

Even though the Holy Prophet (sa) could have been an incredibly wealthy man as the leader of the Islamic nation, he instead donated almost all of his money to charity and towards efforts that would help the needy and afflicted. Through compassion and the action of giving, he constantly reaped the blessings of Allah the Almighty and taught others to do so as well. Although he encouraged people to earn a living honestly and with hard work, he also urged people to sympathize with those less fortunate and give what they could, so that they may love God by loving their brother or sister in need. The Holy Prophet (sa) said that after acquiring one's earnings lawfully, a portion should go to the poor. In this way, one is not losing anything but instead gaining the blessings of God Almighty.



Furthermore, the Holy Prophet (sa) taught us that helping the poor can also be done by fulfilling the rights of every human being and treating people with fairness and equality. Prophet Muhammad (sa) said: "O God, grant me life as a poor man, cause me to die as a poor man and resurrect me in the company of the poor." His wife asked him why he said that, and he replied: "Because (the poor) will enter Paradise (before) the rich. Do not turn away a poor man, even if all you can give is half a date. If you love the poor and bring them near you, God will bring you near Him on the Day of Resurrection" (6).

During his lifetime, those who were non-Arab were subject to micro-aggression from the local Arabs. The Holy Prophet (sa) made clear that any form of intolerance, injustice, or inequality towards people is not permissible in Islam. Instead, one should attempt to create bonds between all people regardless of their race, ethnicity, or background. In this way, the Holy Prophet (sa) was able to help the afflicted who suffered from discrimination and micro-aggression from non-believers. There were many companions of the Holy Prophet (sa) who were non-Arab, including Hazrat Bilal (ra) and Hazrat Salman Farsi (ra). The importance of these relationships is that the Holy Prophet (sa) treated all individuals equally despite race or ethnicity. The Holy Prophet (sa) loved all people and respected every person as a creation of God. Hazrat Bilal (ra) was made Mu'azzin (the person who calls Azan) by the Holy Prophet (sa) even though his pronunciation of the Shahada was imperfect compared to the Arabs who could speak Arabic perfectly. The Holy Prophet (sa) loved Hazrat Bilal (ra) dearly and treated him equally as he would anyone else. Hazrat Salman Farsi (ra) was an

individual of Persian descent and was a stranger in the Arab land. The Holy Prophet (sa), on one occasion, put his cloak over him and said: "Salman is one from my household" (7). The Holy Prophet (sa), in his last sermon, strengthened the importance of diversity and equality in Islam. He said: "Allah has made you brethren one to another, so be not divided. An Arab has no preference over a non-Arab, nor a non-Arab over an Arab; nor is a white one to be preferred to a dark one, nor a dark one to a white one" (8). In this way, the Holy Prophet (sa) established the principle of equality and justice among all people. It is essential to understand that helping the needy and afflicted starts with good intentions and the right mindset. One cannot discriminate against any individual based on race, culture, religion, ethnicity, gender, etc., and still expect to gain the blessings of Allah, the Almighty. With a good heart and the willingness and belief that all people are God's creation, charitable actions are accepted by God Almighty.

In conclusion, we can analyze that through numerous examples of the Holy Prophet (sa), we see clearly how we should make an effort to help the poor and afflicted. Charity, Zakat, Sadaqah (giving alms), and prayers are just a few but essential ways to ensure that we are helping our fellow brothers and sisters. It is necessary to understand that we should make attempts to be more like the Holy Prophet (sa) to please Allah, the Almighty, and ease the suffering of others. Regardless of how minimal our actions may seem, or how insignificant of an impact we think they may have, we should forge ahead, determined to do even better. The strides we take are all accounted for, and we should care for every person as we do for ourselves and those we love.

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# The Savior of Women

Fareeha Haroon

The advent of the Holy Prophet Muhammad (sa) was a blessing to the whole world, especially to Arabia, which was at the bottom of the heap, so to speak, in terms of moral degradation. The Holy Prophet's (sa) mission was to transform a lowly and morally corrupt people into the most civilized and God-fearing nation that could lead the rest of the world to the right path. At that time, Arab society was fully immersed in the pool of every known vice. Women were considered the lowest faction of society. Women were not given any rights. A woman could not make decisions for herself. She could not possess any property or anything valuable. She was denied the inheritance of her family members. It was a custom to kill girls at birth, or at a very young age, in some tribes. As a daughter, wife, and mother, she had no life of her own. She did not have the right to choose her husband, or to initiate a divorce. She was not allowed to participate in national, communal, or domestic events. She was treated as a commodity and could be traded by the men of her family.

The rest of the world maintained the same, or similar, sentiments. A study of different religions, civilizations, and cultures shows that women had no rights. In this situation, the Holy Prophet (sa) came as a mercy for women. He helped and led society's weaker factions, including women, to a more clear and secure path. As Hazrat Mirza Bashiruddin Mahmud Ahmad, Khalifatul-Masih II (ra), wrote, "Such was the teaching which the Holy Prophet, peace and blessings of Allah be upon him, brought with him at a time when the ideals of the world were opposed to it. With these injunctions, he reclaimed women from the enslavement they had endured in the world for thousands of years, and also from the shackles with which previous religions had bound them. One man cut the chains of a long-standing servitude at a stroke in a single moment. He gave freedom to mothers and at the same time saved their progeny from servile inclinations. In this way, he sowed the seed of great ambition and high resolve" (1).

The Holy Prophet (sa) completely changed the lives of women. Their rights were defined, and roles were described. Equality of status was fully promulgated. A woman was able to think and decide for herself. "Islam gave women rights that the non-Islamic world has given to women only within the past 200 years: the right to inherit property (from their husbands, their parents, next of kin), the right to own, keep and manage their property, the right to ask and get a divorce in case of ill-treatment or abandonment from the husband, the right to re-marry, the right to obtain an education. The responsibility for the maintenance of the wife and children was placed on the husband (only recently have child support laws been made and enforced in this country). Remember that Islam was revealed to the Holy Prophet Muhammad (sa) by God 1500 years ago. In the United Kingdom, it was only in late 1882 that Parliament passed the first Married Women's Property Act. Before that, a woman could not hold property on her own, independently of her husband, and in Italy as late as 1919. Misconduct was accepted in English law as a cause for divorce only in 1923. Abandonment was accepted as a cause for divorce in New Zealand only in 1912. In Tasmania, 1919, in Victoria, 1923, in Cuba, 1918, in Mexico, 1917, in Portugal, 1915, in Norway, 1909, in Sweden, 1920, in Switzerland, 1912, divorce was allowed for various forms of mistreatment. But Islam had proclaimed and enforced the rights of women since approximately the year 600, only through revelation from God, not as a result of women having to fight for their rights" (2). This is not all. Good treatment of women, and by women, in all her roles came to be defined as one of the paths to paradise. As a mother, paradise lies under her feet; as a daughter, her good upbringing grants paradise to parents; as a wife, a small bite of food given to her by her husband becomes a deed worthy of Allah's pleasure.

The life of the Holy Prophet (sa) is the true reflection of all these teachings. He was kind and benevolent to all women. In the words of Hazrat Mirza Ghulam

Ahmad, the Promised Messiah and Mahdi (as), "The Holy Prophet (peace and blessings of Allah be upon him) is the perfect example for us in every aspect of life. Study his life and see how he conducted himself concerning women. In my esteem, a man who stands up against a woman is a coward and not a man. If you study the life of the Holy Prophet (peace and blessings of Allah be upon him), you will find that he was so gracious that, despite his station of dignity, he would stop even for an old woman and would not move on until she permitted him to do so" (3).

He completely transformed the meek and weak women of his time into vital, learned, and confident ones. He embodied the best example for others through his impeccable behavior.

The Holy Prophet (sa) treated his wives with love, affection, and care. He would talk with them and would tell stories to them. Sometimes he would race with Hazrat Aishah (ra). "On another 'Eid day, the people of Abyssinia were displaying acts of war in the vast courtyard of the Prophet's Mosque. The Holy Prophet Muhammad (sa) asked Aishah (ra) if she wanted to see this display. Then he made her stand behind him. Hazrat Aishah (ra) relates, "I stood behind him for a long time, with my chin on his shoulder, my cheek touching his cheek and enjoyed the display. He stood there supporting me until I got tired. The Holy Prophet (sa) told me that it was enough entertainment, and I could go home" (4).

The wives of the Holy Prophet (sa) were able to express their opinion in front of the Holy Prophet (sa). He valued their opinion and would consult them in different matters. On the occasion of the Treaty of Hudaibia, the Holy Prophet (sa) asked his companions to slaughter goats and shave their heads; the companions were so grief-stricken that they did not follow the command. At that time, his wife, Hazrat Umme Salamah (ra) recommended that he slaughter his animal and shave his head; companions will follow. The Holy Prophet (sa) liked her advice and slaughtered the animal. When the companions saw the Holy Prophet doing so, they rushed to carry out the religious rites as well (5).

The Holy Prophet (sa) made the treatment of wives and family a criterion of virtue. Hazrat Abu Hurairah

(ra) relates that the Holy Prophet (sa) said, "The most perfect of believers in the matters of faith is he whose behavior is the best, and the best of you are those who behave best towards their wives" (6).

The Holy Prophet (sa) loved his daughters. Whenever his youngest daughter, Hazrat Fatimah (ra), would come to see him, he would get up and greet her with love, kiss her forehead, and seat her next to him. Girls, who were formerly considered a mark of shame and humiliation, became a source of salvation for their parents. Hazrat Anas (ra) relates that the Holy Prophet (sa) said, "He who brings up two girls through their childhood will appear on the Day of Judgement attached to me like two fingers of a hand" (7).

In the role of mother, women are called a source of attaining paradise. The Holy Qur'an and various sayings of the Holy Prophet (sa) emphasize that mothers are foremost deserving of good conduct.

The Holy Prophet (sa) believed in the full participation of women in daily life. They would accompany men to battles, nurse the wounded, and help men as much as possible. They would seek out the Holy Prophet (sa) for guidance in various matters and would not hesitate to voice their concerns. The Holy Prophet (sa) deemed it obligatory for every Muslim man and woman to seek knowledge. He trained and educated his wives as well. Hazrat Muhammad (sa) is reported to have told his companions to seek half their knowledge from Aishah (ra). After the death of the Holy Prophet (sa), his companions would consult Hazrat Aishah (ra) for guidance in different matters.

The Holy Prophet (sa) was the true savior of women. He broke centuries-old taboos and gave women the same status in society as men.

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# Steadfastness in the Face of Adversity

Iffat Mirza

Facing difficult times is undoubtedly one common thread among all of humanity. We see different shades of it, and every individual perceives such moments differently and reacts in their own way. Certain reactions are unfathomable to others. Some perhaps are condemnable. And indeed, some are most admirable. It is good to hypothesize upon what one may do when one finds oneself in a specific dilemma. The majority of us would like to think we may be calm, collected, and even take the moral high road, but the reality is that this is much harder than we think, and often we are filled with regret for acting too hastily with little thought for consequence. Forgiveness, patience, and trust in God are features of those who truly understand what it means to be steadfast in the face of adversity. Though they are hard to come by, history has seen one such man, the Holy Prophet (sa).

The Holy founder of Islam faced trials and adversity to an immeasurable degree. He faced difficulties inflicted both by human cruelty and by nature itself throughout his life. Upon declaring the glad tidings of his prophethood as revealed by Allah the Almighty, the people of Makkah were quick to pre-emptively attack him and his character, believing his prophethood and the new religion of Islam to be a threat to their polytheistic beliefs and social order.

Difficulties began at a very young age for Prophet Muhammad (sa). His father passed away before his birth, and at the age of six, his mother also passed away and he was left to be raised by his grandfather. However, at the age of eight, heartbreak would strike again as his grandfather passed away too (3). Such was the life of the Holy Prophet (sa), who faced much pain even as a child, but even then, he displayed immense courage and patience. Despite experiencing instability in his upbringing due to so many bereavements, he grew to be a well-adjusted man known for his noble character, honesty, and justice. So much so that he was known as Al-Amin (the Trustworthy) and As-Sadiq (the Truthful) amongst the Makkans.

Yet despite his noble character, many were quick to persecute him and his followers. It is also a key point to note that the Prophet's (sa) trials were not simply fleeting; one such example is the three-year boycott led

by the Quraish tribe, which saw an economic and social boycott of the Muslims in Makkah. To face such hatred and its manifestations in such forms that led to difficulties including poverty and starvation, yet remain steadfast in his faith in God is indeed a lesson to be learned by each individual. His hope, steadfastness, and trust in God have implications for even those who may not believe in a Supreme Being. His faith in God prevented retaliation which could have easily led to societal discord had he been an ordinary man and not a man of God. Steadfastness in the belief in God is not only beneficial for the believer, but it is indeed a way to protect societal harmony and peace.

Indeed, protecting societal peace is at the heart of the Islamic credo. The very word 'Islam' means peace. Thus, the concept of Islam cannot be separated from the idea of practicing steadfastness, as it is only steadfastness which protects peace in society. This was beautifully explained by the Holy Prophet (sa) in the following narration: "Sufyan ibn Abdullah relates, I asked the Messenger of Allah, tell me something about Islam which should enable me to dispense with having to ask anyone else. He said, 'Affirm I believe in Allah and then be steadfast'" (2).

It becomes clear that steadfastness is the attestation of faith, and therefore, it is the mark of not only a true believer, but also a citizen who is genuinely interested in progressing peace in society, as a devout Muslim should be. This saying of the Holy Prophet (sa) reminds us that declaring one's belief in a single God and being steadfast are the purpose of Islam, that is to justify the very word Islam: peace.

Speaking of commitment of the Holy Prophet (sa) to steadfastness as the hallmark of a true believer, the founder of the Ahmadiyya Muslim Community, Hazrat Mirza Ghulam Ahmad (as) says: "Observe how the high morals of the Holy Prophet (sa) were demonstrated at painful times and in triumph. Had the Holy Prophet (sa) not gone through tribulations, what could we now say about his high morals! No doubt that tribulations of true believers are seen as tribulations by others, but true believers do not deem them as tribulations. It is important for a man to stay firm on his sincere



repentance and realize that repentance will give him a new lease of life. If you wish to experience the fruits of repentance, then realize your repentance with your practice. When a gardener sows a sapling, he waters it to make it grow. So likewise, faith is a sapling that is nurtured by practice. Therefore, practice is essential for faith. If there is no practice with faith, the sapling will wilt away and will be lifeless" (3).

It is important to remember the trials faced by those before us in times like this. One such incident, which shows the importance of patience, is the incident of Taif where the people persecuted the Holy Prophet (sa) and his companion Zaid. As narrated by Chaudhry Muhammad Zafrulla Khan (ra), a prominent jurist and first Foreign Minister of Pakistan: "They started pelting him and Zaid with stones and went on reviling them for a distance of three miles beyond the city. Blood flowed from both legs of the Holy Prophet, and Zaid, endeavouring to shield him, was wounded in the head. The mob did not desist until they had chased them across the sandy plain to the foot of the surrounding hills. There, wearied and mortified, he took refuge in one of the numerous orchards, and rested under a vine. After a little, composed and reassured, the Holy Prophet betook himself to Prayer and made the following supplication: 'Lord, I make my complaint unto Thee of my helplessness and frailty, and my insignificance before mankind. Thou

art Lord of the poor and feeble, and Thou art my Lord. Into whose hands wilt Thou abandon me? Into the hands of strangers that beset me roundabout, or of the enemy Thou hast given the mastery over me at home? If Thy wrath be not upon me, I have no concern; but rather Thy favour is the more wide unto me. I seek refuge in the light of Thy countenance. It is Thine to chase away the darkness, and to bestow peace, both in this world and the next; let not Thy wrath alight upon me, nor Thy indignation. It is Thine to show anger until Thou art pleased, and there is no other power nor any resource but in Thee'" (4).

Indeed, a beautiful prayer and plea that requires absolute and firm faith in God is thus taught to us. It reminds us that if the Holy Prophet (sa) may find solace in such beautiful words after a most heart-breaking incident, we can indeed rely on such beautiful words in our own times of difficulty. It is straightforward to think of how we may behave in hypothetical situations, but seeing the example of someone genuinely having faced the worst the world has shown of itself and yet remaining peaceful, forgiving, and indeed steadfast in the face of adversity, each and every individual can hope to be a shadow of this gracious man's ways.

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# The Epitome Of Bravery

Rumana Ashraf

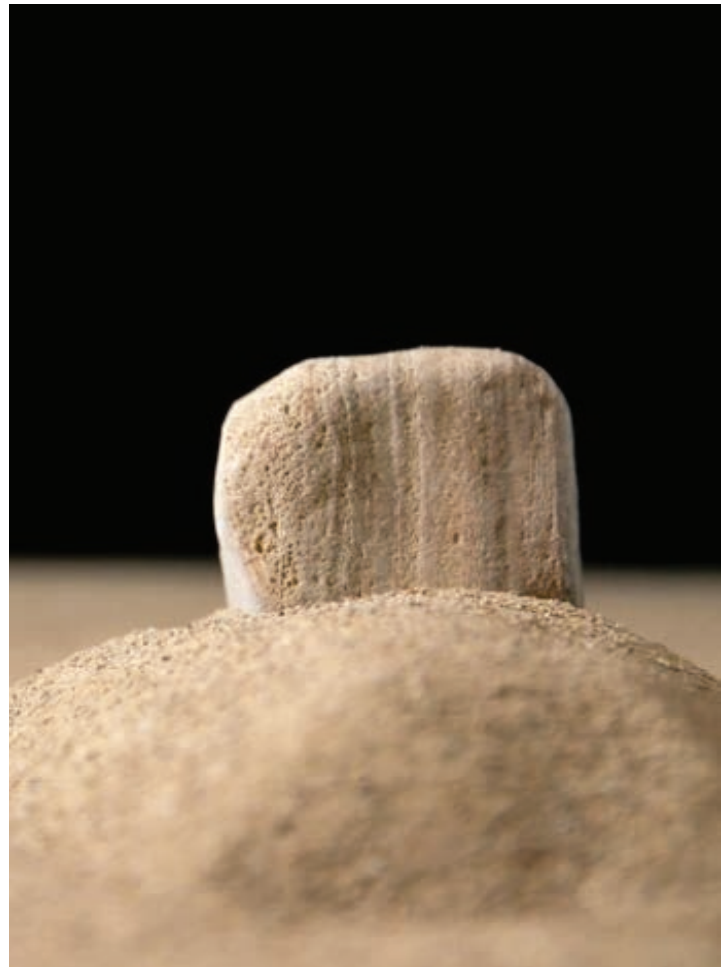
Foremost among the key characteristics of the Holy Prophet (sa) were his courage and bravery in the face of adversity. However, analyzing the key characteristics that it takes to be brave is in itself a tall ladder to climb. Through his example, the word brave flourished into promising avenues that could take different meanings and hold many interpretations that encompass understanding being human, and accepting all life. By looking at him, we, as Ahmadi Muslims, should strive to understand the deep context behind his actions, words, and teachings to bring peace to our own lives and to the lives of others. Even in times of trials and tribulations, Allah, the Almighty has instructed us to stay steadfast in the face of adversity. The Holy Qur'an says: "Let him who has abundance spend out of his abundance. And let him whose means of subsistence are straitened spend out of what Allah has given him. Allah burdens not any soul beyond that which He has bestowed upon it. Therefore, Allah will soon bring about ease after hardship" (1). However, it is essential to understand that hardship can come in many forms, and Allah can test us in unexpected and sometimes painful ways. At times like these, we can reflect on the Holy Prophet's (sa) characteristic of bravery to help us in our trials and overcome them.

Although most people might say that it takes strength, endurance, and gallantry to be brave, the Holy Prophet (sa), demonstrated within his own life, that passion, love, and determination are also a few elements just as essential that are needed to succeed in being strong and courageous. He showcased qualities of admiration and treasured values that paralleled God's words. He showed us that being brave is about dedication in reaching for something that will lead to prosperity, standing up for the rights of others, and protecting every creation of God Almighty.

Aside from the many courageous battles the Holy Prophet (sa) fought in to defend Islam and display

bravery, there are numerous other examples of how he brought a divergent essence and a new meaning to the word.

In Arabia, at the time of the Holy Prophet (sa), the Arabs had a barbaric non-Islamic practice of mistreating women and girls, even to the point of killing them early in life. On one occasion, the Holy Prophet (sa) had a guest over at his home. The man was noticeably agitated and stricken with agony as he told the Prophet (sa) that he had done something terrible. The man wept, and sadness came upon him. The Holy Prophet (sa) inquired as to what was the matter. The man in tears informed him that he had a daughter, who he walked over to a nearby water well and had her stand close by. As the man continued to



weep, he told the Prophet (sa) that he had pushed his daughter down the well and soon after came to the residence of the Prophet (sa). The Prophet (sa) became overwhelmed with grief hearing the story, and tears streamed down his face as he listened to the account of the appalling death of this young girl.

This example of the encounter between this man and the Holy Prophet (sa) shows a different kind of bravery. The lifelong determination he had made to uphold the value of every human being, especially of women, was a struggle he fought to achieve as God commanded. In his heart, he truly believed in the equality of each human and their right to live happy and healthy lives. Hearing this story of the man and his daughter devastated the Holy Prophet (sa) and pained his heart to tears. However, the Holy Prophet (sa) showed bravery in that he listened to the story and felt the pain that came with it. This kind of bravery is different, but it still takes the same amount of courage and strength to bear this kind of pain. By analyzing this example, we can see that it takes more to be strong than just strength; instead, it takes a big heart, faith in Allah, the Almighty, and the hope that struggles will see their end one day. To be brave like the Holy Prophet (sa) is about being firm in religion and standing shoulder-to-shoulder with his ideals and values that protect everything under God's name. To be brave is to be human; to be human is to be brave.

There was an instance when the Holy Prophet (sa) was lying under a tree resting when a man approached him and quickly took the sword of the Holy Prophet (sa). After taking the sword, the opponent asked the Holy Prophet (sa) who would save him now that he was threatened with a weapon. The Holy Prophet (sa) calmly proceeded to say that Allah the Almighty will save him. Soon after hearing this response, the man started to shake at this unexpected reply from the Holy Prophet (sa), and the sword from his hand dropped to the ground. The Holy Prophet (sa) swiped his sword back and asked the man who would save him now? (2).

This example is a perfect scenario for how the Holy Prophet (sa) displayed bravery in an opponent's face, literally, with patience and trust in Allah, the Almighty.

Although most people in this situation would rely on a sudden surge of adrenaline to fend off the attacker, it is also essential to know that calmness and mindfulness can yield the best results as an act of bravery.

The Holy Prophet (sa) also showed that it is crucial to control one's feelings in times of difficulty and stress. For example, on one occasion, the Holy Prophet (sa) said that the strong one is the one who can control his anger. Furthermore, the Holy Qur'an also says regarding this matter: "Those who spend in prosperity and adversity, and those who suppress anger and pardon men; and Allah loves those who do good" (3). Therefore, it is imperative to note that in addition to patience, wisdom, and thoughtfulness, it is also the ability to suppress anger in stressful times that makes an individual embody the true definition of brave.

As discussed above, there can be many interpretations of the definition of bravery and what it takes to be brave. Being brave does not always mean that one has to confront conflict with a sword in hand; sometimes being brave means just having the willpower to keep going and strive towards goodness. Throughout his life, the Holy Prophet (sa) gave us countless examples of displaying courage and bravery in the brightest sense. With guidance and unique insight into wisdom, we can analyze his teachings and implement them within our own daily lives. The steps we take to become more like him in character are all to our benefit and to the eventual benefit of society. We as human beings are imperfect; however, the efforts we make to please Allah by fulfilling the rights of others and striving with bravery and determination to better ourselves for the eventual purpose of self-improvement is what matters.

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# Treatment of Neighbors

Andleeb Shams Ahmed

Giving is better than receiving. This adage has been around for a long time, and everyone, no matter what religion, race, or nationality they are, is familiar with it. Yet many people think that by giving, they should be receiving in equal measure. Muslims are admonished to give far more than they receive. "Giving" is not just about monetary donations or material objects. It includes so much more: cooking a meal, running errands, driving people to appointments, or anywhere needed, visiting a friend who is sick or alone, taking time to share or teach a skill, in short, any way in which one can serve and help one's fellow man, especially neighbors. Islam places great emphasis on the solidarity and unity of families, neighbors, and all of mankind. The Holy Prophet Muhammad (sa) was singularly mindful of this even before receiving his first revelation; he was foremost in teaching others through his actions, words, and behavior towards his family, friends, and neighbors...near and far.

Allah, the Almighty stressed to the Holy Prophet (sa) the need and magnitude of having good relations with neighbors. The Angel Gabriel continued commanding this duty for all Muslims to such an extent that it is mentioned in the Ahadith (sayings of the Prophet Muhammad (sa)): "Ibn Umar and Ayesha relate that the Holy Prophet (sa) said: 'Gabriel kept exhorting me about the neighbor till I imagined he would include him in the category of heirs' (1).

Being a good neighbor and realizing the duty to our neighbors does not just mean being friendly to the homeowners next door. It means to help take care of the community, including, of course, the less fortunate.

Allah, the Exalted has stated this point in the Holy Qur'an: "Serve God and join not any partners with Him; and do good, to parents, kinsfolk, orphans, those in need, neighbors, neighbors who are near, neighbors who are strangers, the companion by your

side, the wayfarer (ye meet), and what your right hands possess" (2).

There are innumerable examples of how the Holy Prophet (sa) treated his neighbors. He was so devoted to his neighbors, that he spent every day in some manner being kind and helpful to them. His days were mostly split up into three parts. The first part was for worship. The second part was for his family. The third was for his own personal needs. Yet, most of his third part of the day was allocated for the service of neighbors, friends, strangers, and mankind (3).

He used to go often to his neighbors' homes and milk the goats for them. If his companions were hungry, he would bring them to his home and feed them. He would then encourage them to do the same. People would always come to his home and bring him and his family water. He would instruct them to always bring water for his neighbors as well. In fact, he laid so much emphasis on the rights of neighbors, that he had advised that whenever a Muslim brings fruit for his children, they should either send some to his neighbors as gifts or at least not throw the peel outside his home. This would prevent the neighbor from feeling deprived (4). Anytime he and his family had extra food or water, he always gave the leftovers to his neighbors and to the poor. If he knew of anyone who was ill, he would visit them to inquire about their health. He would caress them in his arms and pray for them. It did not matter if they were Muslims or not (5).

After family, neighbors are the people one depends on the most in times of strife and calamity, and in times of need. A bad relationship with neighbors can make life miserable. It is important that people who share a neighborhood be able to trust and rely on each other, regardless of religion, ethnicity, race, or color. When one truly understands the teachings of Islam, one begins to see that if one member of a community suffers, then the whole community is in discord. Hillary Clinton once said, "It takes a village",



which means that everyone is taken care of, the entire community and/or neighborhood comes together to help one another.

As stated before, the Holy Prophet (sa) explained that giving monetary or material objects is not the only way to serve one's fellow man. Praying is the most essential and vital "need" for everyone in this world, whether someone is poor, living only with bare essentials of food and water, or someone who is rich and lives well. Yet, there are simple ways to make a difference. The Holy Prophet (sa) explained: "Do not consider any act of kindness insignificant, even meeting your brother with a cheerful face" (6). He also said, "Every good deed is charity. Verily, it is a good deed to meet your brother with a cheerful face and to pour what is left from your bucket into the vessel of your brother" (7).

When a member of one's community is in need, in danger, dealing with illness, or any calamity has fallen on him, it is the duty of a Muslim to reach out and offer help. To fail to do this is to fail in one's duty to neighbors, and it is to leave a gaping hole in all of mankind. This is a Muslim's failure in listening to Almighty Allah and to the Holy Prophet (sa). Yet, thinking that this is the worst type of failure is incorrect; treating neighbors (near and far) and strangers badly or cruelly is an even greater abomination. The Holy Prophet (sa) made this clear: "He will not enter Paradise whose neighbor is not secure from his evil" (8).

Islam considers the rights and good treatment of the neighbor as of the highest importance. And since the Prophet Muhammad (sa) was the one to bring forth this message from God, he showed people the way to respect and repel all bad feelings towards neighbors. The Prophet (sa) once said, "By the One in whose Hands is my soul, no slave of God has true faith unless he likes for his neighbor what he likes for himself." A person who is good to his neighbor is the best of people in the sight of God. He then continued to say, "The best companion in the sight of God is the one who is best to his companion, and the best neighbor in the sight of God is the one who is the best to his neighbors" (8).

Prophet Muhammad (sa) insisted that a believer in God would not allow his brother or sister to go

hungry or live in unfortunate conditions. Sadly, in today's world, there are still too many starving children and old people neglected and forgotten, people dying alone, human beings being treated like savages, or neighbors, both near and far, going hungry, while others have ample amounts of the essentials of food, shelter and clothing. If the world followed the neighborly and compassionate example of the Holy Prophet (sa), one can only imagine what a perfect world we all would be living in.

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## Questions & Answers

### Who is the Perfect Man?

That light of high degree that was bestowed upon the perfect man was not in angels, was not in stars, was not in the moon, was not in the oceans or rivers, was not in rubies, emeralds, sapphires, or pearls: in short, it was not in any earthly or heavenly object. It was only in the perfect man whose highest and loftiest and most perfect example was our lord and master, the Chief of the Prophets, the Chief of all living ones, Muhammad (sa), the chosen one.

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(Mirza Ghulam Ahmad, Aina-e-Kamalaate Islam, Ruhani Khaza'in (Urdu), Vol 5, Pp. 160-162)

# Love for his Companions, and from his enemies

Shoeb Abulkalam

We find abundant examples of men and women who embraced Islam because they were impressed by at least one of the many noble characteristics of the Holy Prophet (sa). Some of the qualities of the Prophet of Allah (sa) are generosity, forbearance, kindness, compassion, gentleness, patience, humbleness, justice, mercy, and bravery.

Many of his staunchest enemies became his close companions when the cloud of blind prejudice was removed from their sight, and when they were able to see with clarity the true nature of his character.

Let us look into the story of Thumamah Ibn Uthal (ra), a powerful Arab Chieftain from Al-Yamamah who at first was a spiteful enemy of Islam and wanted to kill the Holy Prophet (sa). We notice how he was treated by the Holy Prophet (sa) when he was inadvertently captured by the Muslims. Despite all the animosity, he was forgiven and was set free by the Holy Prophet (sa). His reaction is narrated as follows in a Hadith: "By Allah, O Muhammad! There was no face on the surface of the earth most disliked by me than yours, but now your face has become the most beloved face to me. By Allah, there was no religion most disliked by me than yours, but now it is the most beloved religion to me. By Allah, there was no town most disliked by me than your town, but now it is the most beloved town to me" (1).

While Thumamah Ibn Uthal (ra) was deeply affected by the Prophet's (sa) forgiveness, to the point that it led him to enter the fold of Islam, Mu'awiyah Ibn Al-Hakam al-Sulami (ra) was also moved by the Prophet's (sa) gentleness and by his kind way of teaching others. Mu'awiyah Ibn Al-Hakam al-Sulami (ra) narrates "While I was praying along with God's Messenger a man in the company sneezed, and I said, 'God have mercy on you!' The people gave me disapproving looks, so I said, 'Woe is me! What do you mean by looking at me?' They began to strike their hands on their thighs, and when I saw them urging me to be silent [I became angry] but I said nothing. When God's Messenger finished his prayer (and I declare that neither before him nor after him have I seen a teacher who gave better instruction than he for whom I would give my father and mother as ransom), I swear by God that he did not scold, beat, or revile me, but said, 'No talk to others is fitting during this prayer, for it consists only of glorifying God, declaring His greatness, and

recitation of the Qur'an, or words to that effect" (2).

The kindness of the Holy Prophet (sa) was so immeasurable that on one occasion the entire tribe embraced Islam when the Holy Prophet (sa) had given a man from that tribe a herd of sheep that filled the entire valley separated by two mountains. The man returned to his people and said, "My people, embrace Islam, for Muhammad donates so much charity as if he has no fear of poverty" (3).

On yet another occasion, almost an entire tribe embraced Islam as a result of the generosity and forgiveness of the Holy Prophet (sa). The story began when a man went to the Prophet (sa) intending to assassinate him with his sword while the Holy Prophet (sa) was having a nap under a tree. Allah, in turn, not only protected the Holy Prophet (sa) but in the end gave him the upper hand over the offender, so that the Holy Prophet (sa) could have killed the offender if he had wished. But instead, the Holy Prophet (sa) pardoned him, an act of kindness that had such a profound impact on this man's heart that he embraced Islam (4). What is more, he went back to his people and conveyed to them the Prophet's (sa) message of love. After some time, the majority of his tribesmen accepted Islam and became Muslims (5).

The Holy Prophet (sa) had an immense love for his companions. He once said: "Do not abuse my companions for if any one of you spent gold equal to Uhud (in Allah's Cause) it would not be equal to a Mud (6) or even a half Mud spent by one of them" (7).

On another occasion, the Holy Prophet Muhammad (sa) has mentioned regarding his companions, "My companions are like the stars; whoever among them you use for guidance, you will be rightly guided" (8).

Zaid Ibn Su'nah was one of the very notable Jewish scholars and lived in Madinah at the time of the Holy Prophet (sa). The Holy Prophet (sa) took a loan from Zaid. Two or three days before the due date, Zaid came and grabbed the Holy Prophet (sa) by his shirt and demanded the return of the loan. He wanted to test the Prophet's (sa) patience by doing something harmful to him. The Prophet (sa) not only forgave Zaid Ibn Su'nah but also asked Hazrat

Umar (ra) to pay off his loan, give him twenty extra Saa (about 97 pounds) of dates and treat him courteously. Zaid then asked him for the reason for the increase and Hazrat Umar (ra) replied that the Messenger of Allah (peace and blessings be upon him) had ordered to give it because Umar had scared Zaid. Then, Zaid said, "Just by looking at the Messenger of Allah, I could discern in his face all of the signs of Prophethood, except for two, which could not be discerned simply through the act of looking. Those two signs were, first, his mercy precedes and beats out his ignorance (i.e., after receiving continuous ignorance, he expressed forbearance instead of anger); and second, the more ignorance he is confronted with, the more forbearing he becomes. I tested the Prophet (sa) in order to see whether he possessed these qualities." Answering his own question, Zaid (ra) said to Hazrat Umar (ra), "O Umar, I am indeed pleased with Allah as my Lord, with Islam as my religion, and with Muhammad as my prophet. And I make you bear witness that I am giving away half of my wealth as charity to the Nation of Muhammad (sa)" (9).

The kindness of the Holy Prophet (sa) was universal and unbiased. The truth he conveyed and the character he displayed appealed not only to polytheistic Arabs but also to Jews and Christians. When the Holy Prophet (sa) first arrived in Madinah, the famous Jewish scholar Abdullah Ibn Salam visited him. Abdullah later recounted his first encounter with the Prophet (sa): "I went to where the people [of Madinah] were gathered so that I could see [the Prophet (sa)]. When I saw his face, I immediately knew that his was not the face of a liar. And the first thing I heard him say was, 'O you people! Spread (the greeting of) Salam, feed others, uphold the ties of kinship, and pray during the night when people are sleeping; you will enter Paradise'" (10, 11).

The Holy Prophet (sa) loved his companions to a degree where he beautifully explained once how he acts as a shield against their committing sins in order to guide them towards Paradise. Abu Huraira (ra) narrated that Muhammad (peace and blessings of Allah be on him) said, "My example and the example of the people is that of a man who made a fire, and when it lighted what was around it, moths and other insects started falling into the fire. The man tried (his best) to prevent them, (from falling in the fire) but they overpowered him and rushed into the fire. He (sa) added: Now, similarly, I take hold of the knots at your waist (belts) to prevent you from falling into the fire, but you insist on falling into it" (12).

The Holy Prophet (sa) was a model of complete empathy to the people who hated him. Safwan Ibn Umaiyah was one of the bitterest foes of Islam. He was not only forgiven when

the Prophet (sa) conquered Makkah. His generosity can be judged from the battle of Hunain. Safwan was given one hundred camels, and then he (sa) gave him yet another one hundred camels later. At that time, Safwan was a polytheist. He was so moved by the Prophet's (sa) generosity that he embraced Islam. He later said, "Allah's Messenger (sa) gave me (and my state of mind at that time was) that he was the most detested person amongst people in my eyes. But he continued giving to me until now he is the dearest of people to me" (13).

The companions used to feel they were elevated to the state of paradise whenever they were in the company of the Holy Prophet (sa) as he was the living testimony of providing them the direct link with Allah. Verily, what Allah said, what the Prophet (sa) said, and what Hazrat Aisha (ra) (his wife) said are plenty to gain a general appreciation of the Prophet's (sa) lofty manners.

Allah said: "And thou dost, surely, possess sublime moral excellences" (14).

The Prophet (sa) said, "I was sent to perfect the good character" (15).

When asked about the character of the Prophet (sa), Hazrat Aisha (ra) said, "Verily, the character of the Prophet of Allah was the Qur'an" (16).

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# NEWS, VIEWS, & REVIEWS



ALJAZEERA

## ***Muslim girls wearing hijab barred from classes at Indian college***

By Rushda Fathima Khan

18 Jan 2022



*The photo of the girls sitting on the stairs of the college that went viral on social media [Al Jazeera]*

Bengaluru, India – When 18-year-old A H Almas and two friends walked into class on a December morning, the teacher immediately shouted at them: “Get out.”

The Muslim girls were not allowed to sit in the classroom because they were wearing the hijab, or headscarf.

“When we arrived at the door of the classroom, the teacher said we cannot enter with the hijab,” Almas told Al Jazeera. “She asked us to remove it.”

Since then, a group of six Muslim students at a government-run women’s college in Udupi district in India’s Karnataka state have sat outside their classroom because the administration alleges they are defying the rules by wearing the hijab, which is not part of the uniform.

But the students tell Al Jazeera the hijab is part of their faith and wearing it is a right guaranteed under law. They have maintained a defiant stance even as the administration has allegedly used “pressure tactics” to coerce them to give in.

The girls have been marked absent from their classes since December 31 even though they say they go to Udupi College every day.

“We are not going to budge, no way,” Aliya Assadi, one of the students, told Al Jazeera.

A photo of the students sitting on the steps outside their class, wearing their hijabs and college uniforms, has gone viral on social media.

Their protest angered the college administration which, according to the group, forced them to write a letter admitting that they had stayed home and missed classes deliberately.

“We tried to refuse but the principal and the teachers threatened us that they would ruin our careers,” Muskan Zainab, another student, told Al Jazeera. Zainab said they are happy the “whole world” has seen them forced to sit outside the classroom, thus making the claims of the administration fall flat.

However, the students have also faced humiliation and discrimination for their defiance.

“Having to stay outside the class all day is not a pleasant thing to do. Our teachers and fellow students taunt us. They ask us what our problem is in taking off the hijab. ‘Why can’t you just follow the rules?’ they ask,” Almas told Al Jazeera.

“One of my friends fell sick because of this mental torture.”



The students say they are worried about missing points for attendance that is required for them to be allowed to sit the annual exams.

College head Rudre Gowda told Al Jazeera they cannot allow the students to wear hijab in classrooms "as it is not part of the uniform" and that the administration is abiding by education ministry directives.

Gowda said it was the first time such issues came up in the college, but alumni say this has happened before.

"Once a teacher made a hijab-wearing student sit on the floor in the middle of the class and stripped her hijab off. We faced a lot of humiliation for choosing to wear the hijab. But at that time, they did permit us inside the classroom," Athiya, who is currently studying at Manipal University in Karnataka, told Al Jazeera.

This hijab ban has sparked outrage in India, with student and rights groups accusing the college administration of bias against the Muslim minority.

"We stand firmly with them in absolute solidarity and support. We demand that those in the administration who are stopping Muslim girls from wearing hijab be suspended and that these girls should be allowed to enter their classrooms with their hijabs, their self-respect and dignity," activist Afreen Fatima, secretary of Fraternity Movement in New Delhi, told Al Jazeera.

"It is Islamophobia. It is apartheid," she said.



**Zemmour is stirring more controversy with his comments on Muslim and racial minorities ahead of France's presidential elections.**

## Eric Zemmour Seeds More 'Hatred' Against Islam on Social Media

Fez - The far-right French journalist Eric Zemmour is again embroiled in a controversy about Islam and French values after tweeting on Monday an excerpt of his presidential program about the need to defang Islam.

Evocatively titled "Islam program," the policy recommendation of the Islamophobic and anti-migrant pundit turned politician announces a number of measures aimed at countering Islam's supposedly growing and negative impact on French society and culture.

Zemmour, who presents himself as the savior of French identity and France's "republican values" amid an "Islamic invasion," unveiled his "Islam Program" during the "Zone interdite" show on French television channel M6.

Internet users rubbish the Islam and migrants-bashing program as soon as the far-right commentator made it public.

But Zemmour later shared parts of the program on Twitter, captioning: "We will reconquer France." The program, as shown on Twitter, covers three axes: "impose discretion," stop indoctrination, and prevent foreign influences.

Zemmour says he intends to "impose discretion" by banning the hijab (Islamic veil) in public spaces as well as prohibiting the instruction and the construction of minarets and mosques.

As for the "Stop indoctrination" part, Zemmour says that, in addition to outlawing movements like the "Muslim Brotherhood," he wants to once and for all shut down all the "places that promote jihad."

The program also entails the imposition of a strict control of imams and Islamic foreign funding, which is what Zemmour termed "preventing foreign influences." As part of this initiative, he pledged to systematically expel foreigners who could represent a threat to public order, especially those on the French watchlist known as S list.

Even as Zemmour tried to sell his program as not systematically against Islam and Muslims and only targeting "Islamist" elements that pose genuine threats to French security and values, many Twitter users lambasted the far-right pundit for the unmistakable Islamophobia and racism of his program. One commenter even suggested that Zemmour's platform was facists, commenting: "Hitler had done something similar during his rise to power."

The "Islam program" controversy comes just two days after Zemmour targetted France's Muslims when he vowed to "make sure they respect France" if elected as president.

Also recently, Zemmour was fined €10,000 last month for inciting hatred against unaccompanied migrant minors.

# poetry CORNER

## Love of Muhammad (sa)

A poem by Hazrat Mirza Ghulam Ahmad (as)  
of Qadian, the Promised Messiah and Mahdi

My soul always had affinity with Muhammad's soul  
We fed that wine cup to the heart filled to the brim.

We saw no one better than him in this world  
Indeed, we alienated our heart from all strangers.

We stand accused in the eyes of the strangers, ever since  
We placed his love in the bottom of our heart.

My every cell is brimful of thy love,  
We've cultivated this notion in our heart.

When I saw thy tavern people's gathering place  
We took to lips with greed cup after cup!

God's Splendour can be seen in thy traits  
Through finding thee we found that Person.

Touching thy garment saves from every snare  
No doubt we bowed our head at thy door.

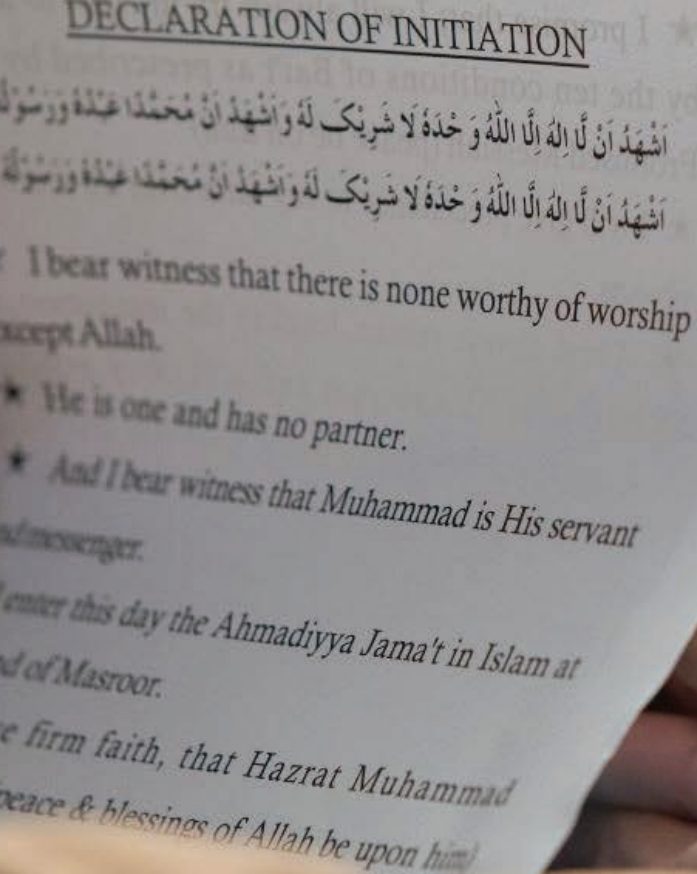
O dearest! I swear of thy uniqueness  
In thy love we forgot our own self.

By God, all signs of strangers are from heart erased,  
Ever since we set thine image in the heart.

Beholding thee we saw a strange display of light,  
With this light of thine, the Satans did we scorch.

We are elect of men through thee, O elect of Messengers!  
We moved our own step forward with thy stride.

Waheed Ahmad (2008), "Precious Pearls," p. 11-12  
(English translation of Durr-e-Sameen (Urdu)  
by Mirza Ghulam Ahmad, Published in 1896)



# 10 Conditions of *Bai'at*

On December 1st, 1888, the Promised Messiah (as) published an announcement that God had ordained him that whomsoever sought true faith and piety, should pledge allegiance to him so that Allah may shower His mercy and beneficence on them.

- 1** That till the last day of his life, he shall abstain from *shirk* (associating any partners with Allah).
- 2** That he shall keep away from falsehood, cruelty, adultery, dishonesty, disorder, rebellion and every kind of evil.
- 3** That he shall offer prayers (*Salat*) five times daily.
- 4** That he shall not inflict injury on any of Allah's creatures.
- 5** That he shall bear every hardship for the sake of Allah.
- 6** That he shall not follow vulgar customs, and shall guard against evil inclinations.
- 7** That he shall discard pride and haughtiness, live in humility & meekness
- 8** That he shall hold his faith, dignity, and the welfare of Islam dearer than his own life, wealth and children.
- 9** That he shall have sympathy for all of God's creatures, and devote his talents to their welfare.
- 10** That he shall establish brotherhood with him (i.e., Ahmad), obeying him in all good things, and firmly adhere to these rules until the last breath of his life.

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